

THE
MONTHLY EPITOME,

For DECEMBER 1799.

LXXXIV. *Annals of the French Revolution; or, a Chronological Account of its principal Events; with a Variety of Anecdotes and Characters hitherto unpublished.* By A. F. BERTRAND DE MOLEVILLE, Minister of State. Translated by R. C. DALLAS, Esq. from the original Manuscript of the Author, which has never been published. 4 vols. 8vo. pp. 1967. 1l. 10s. *Cadell and Davies.*

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"IT was originally intended that the papers contained in the Appendix should be placed in the different volumes, according to the references; but from the variety in the length of those papers it was afterwards thought proper, in order to preserve a uniformity of size in the volumes, to throw them together at the end of the work. Previous to this determination, a reference had been made, page 57, to one of the notes at the end of the first volume, as if it were in the Appendix; but the reader will observe, that there are but two notes at the end of the first volume, and that this reference is to the note, and not to the Appendix, the references to which will be found numbered in the succeeding pages.

"The translator takes the opportunity of this advertisement to apologize for the admittance of French terms into the body of the work. Although sensible of the copiousness of the English language, and of the fault of admitting words that can be translated, he has been under the necessity of using the French expressions received in conversation, in order to avoid

an awkwardness of phraseology. He alludes to such phrases as *Tiers-Etat*, *Côté-Droit*, *Côté-Gauche*, *Brigands*, *Lantern* for the lamp-iron, and others, which the peculiar events of the age seem to have naturalized." P. v.

EXTRACTS.

SEDITIONARY RESOLUTIONS OF THE
PARISIAN ELECTORS—TARGET,
ABBE SIEYES, AND MIRABEAU.

"THE electors, proud of the success of their first resolution*, very soon entered into a second of a much more serious nature, and of which the consequences have been very fatal. The only commission with which they were charged being completed, by the composition of the instructions and the nomination of the deputies to the states general, their powers were expired, and their assembly virtually dissolved; but, instead of separating, and returning to the common class of citizens, as all the electors of the kingdom had done, they resolved, in the last of their legal meetings, that they should continue to meet and to adjourn from time to time, as long as the states-general were sitting, for the purpose, they said, of giving their deputies such further instructions as the forced haste of the operations of their assembly had at present prevented. Accordingly, the assembly was adjourned to the Wednesday following, June 7. Mr. Necker—for to him alone must be imputed all the faults committed by the ministry at this period—Mr. Necker, instead of calling forth the full censure of the council against this resolution, which ought immediately to have been rescinded with the severest reprehension, did not seem to pay it the slightest attention. The consequence was, that, in about six weeks after, this permanent assembly of electors were seen, reigning over Paris with sovereign power; convening, by virtue of their resolution, new assemblies of sections, and organizing with them the most violent and general insurrection. Authority can never safely overlook any attempt made against it; nor in the depositaries of it can the pardon of such attempts be an act of virtue. Didstain the slightest, or neglecting to pu-

* Directed against a decree of the council for suppressing an inflammatory journal published by Count Mirabeau.

nish them, is an invitation to commit more; and they very soon multiply, and become so serious, that they annihilate the government, which loses the power to repress them. The almost sudden dissolution of the most ancient and powerful monarchy of Europe has but too fully proved these melancholy truths.

"While the weakness of the council was thus leaving the authority of the king to the first occupant, and the example of the Paris electors was teaching the seditious with what impudence it might be braved, the three orders were still deliberating, in the most fastidious debates, solely upon the verification of the powers, and adhering day after day, with great obstinacy, to the claims about which they were divided. The conferences of the conciliatory commissioners, who had been appointed at the instance of the order of the clergy, were wasted in harangues, or endless disputes, and conciliated nothing. The orders became mutually exasperated; and that of the Tiers-Etat was already so firmly resolved to listen to no modification whatever upon the question of voting individually, that they would have considered in a very suspicious light any member among them who should have given indication of a different opinion.

"It was under these circumstances, that a desire of preventing still more fatal innovations prompted M. Malouet, one of the deputies of the Tiers-Etat, to prepare an address to the king, and a sketch of a resolution or declaration of the commons, tending to guaranty to the two first orders the enjoyment of their legal property, and of their honorary prerogatives. He communicated these two papers to the Abbé Sieyes, and Target the advocate, both of whom he met at the house of Desmeunier, one of their colleagues. Target thought it was an inconsiderate engagement to guaranty *all* the property of the clergy and nobility; for the additional word *legal* was not a sufficient restriction in the eyes of that lawyer, who, by the way, at the very first sitting of the states-general, lost all the reputation for eloquence and information, he had carried thither, and became perfectly ridiculous for his oratorical bathos, puffing, and contortions. The Abbé Sieyes, on the contrary, was of opinion, that the guaran-

tee of all property was but just, but he was against any mention being made of the honorary prerogatives. 'What!' said M. Malouet to him, 'have you any design of destroying the nobility?' He replied, 'Yes, certainly.' Being asked what were his means, he answered, 'We shall see; it behoves us at least to set the *fulcrum*, and what we cannot accomplish our successors may.' M. Malouet having prevailed on Target to adopt his plan of address by making some slight corrections, and depending upon the majority of the Tiers-Etat, not yet in the secret of the Abbé Sieyes's projects, proposed, two days after, a declaration drawn up on the same grounds as his address to the king; which was very well received, and was going to be put to the vote, when Count Mirabeau observed to the members near him, and spread through the assembly, *this declaration was a message from the palace*. This hint instantly produced the effect intended by Mirabeau: the Tiers-Etat rejected the declaration proposed by M. Malouet, who from that moment became the object of a general distrust, kept up constantly by fresh fabrications.

"Count Mirabeau's conduct on this occasion was the consequence of a pique that he had taken at an incident of which I was informed at the time by M. Malouet, who has since published the particulars of it in the Collection of his Opinions, printed in 1792. This anecdote is of too interesting a nature to be passed over in silence. It is thus related by M. Malouet himself:

"I knew M. de Mirabeau," says he, "only by his character, from which I was greatly inclined to shun him. We took different sides from the first sittings of the assembly, and I little expected to be sought for by him, when M. du Roverai, with whom I was acquainted at Geneva, and who was then at Versailles, told me from him, that he wished very much to confer with me. I accepted an appointment at M. du Roverai's, where I found another person from Geneva, a M. Dumons. This was in the end of May 1789. My distrust of M. de Mirabeau kept pace with my prepossession against him. I considered him as one of the most dangerous innovators, and was very much astonished at the manner in which he accosted me. "I have been anxious,"

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“said he, “for an explanation with you, because, in spite of your moderation, I discover you to be a friend of liberty; and I am, perhaps, more alarmed than you at the ferment I see in the minds of men, and at the mischiefs that may flow from it. I am not a person to sell myself basely to despotism: I wish for a free but monarchical constitution. I am not for shaking the monarchy; and if measures be not speedily taken, the very bad heads, the great inexperience and arrogance which I perceive in our assembly, and the inconsiderate resistance and provocation given by the first orders, make me fear as much as you that there will be dreadful commotions. I therefore address myself to you as an honest man. You are connected with Mr. Necker and M. de Montmorin; you must know their intentions, and whether they have a plan or not. If they have a reasonable plan, I will support it.” This declaration made a great impression upon me, and it was sufficiently rational for me to believe it sincere: Mirabeau’s intellects were sound; he did not choose mischief for mischief’s sake. Upon several important questions, and particularly upon the constitution of the commons, in a national assembly, his opinions were seen to be monarchical. I yielded to this explanation with a kind of confidence: I told him frankly, that I thought as he did; that I had no doubt of the necessity for a plan of reform, and of a constitution that might satisfy the reasonable expectations of the nation—but that I did not know, and very much doubted, whether or not the ministers had any determined plan; that the hesitation I had perceived in them had alarmed me as much as the arrogance of many of my colleagues.

““Well,” said he, “will you propose to them to see and confer with me?”

““I consented, and informed Mr. Necker and M. de Montmorin of the result of my conversation. I found them both extremely averse to any intercourse with Mirabeau, from his immorality, his character, and the little confidence he merited. I contended against all these objections: I represented, that the man who with great talents announced honest views; who, notwithstanding his immorality,

“did not appear to have yet engaged in any party, and would give great weight to that which he should embrace; and who, far from offering himself to be a corrupt tool, explained himself in such a manner, that it was impossible to propose to him any sort of conditions, or fictitious part—deserved to be heard. It was agreed that Mr. Necker should receive him the next day, and the conference took place. But Mirabeau expected they would open themselves to him, whereas they had only consented to hear what he had to say. He waited for the communication of a plan, and it is probable they had not one to communicate. The conference accordingly was dry and short: he went away discontented, and said to me, as he came into the hall, *I go there no more, but they shall hear of me*; and he has been but too true to his word. There ended our intercourse, and I was two years without speaking to him.”

“This anecdote and the preceding one throw a great light upon the characters and views of the three members of the Tiers-Etat, who, at the beginning of the revolution, rendered themselves most remarkable, each in his way—Mirabeau, Target, and the Abbé Sieyès; and also give an idea of the principles and conduct of M. Malouet, who distinguished himself by his integrity, by his energy, and by talents generally acknowledged. The extravagance which he found in the opinions of both parties made him commit the fault of not entirely joining that whose principles came the nearest to his own, and the system of neutrality which he adopted equally provoked the one and the other. The impartial or moderate members with whom he joined, attempted in vain to create a third party: they could never obtain consequence above a petty cabal, because such always has been and always will be the fate of moderate or middling parties, in those great political convulsions called revolutions, which never offer but one alternative to all those whom their situation forces to take a part. They have but to choose between that of supporting the revolution, with and in the manner of those who are for it, and that of opposing it, with and in the manner of those who are against it: if they take a third, they necessarily have the two others for enemies. This M. Malouet

Malouet experienced; and accordingly reproaches and insults have been heaped upon him from all sides. But he neither can nor ought to be judged of, but by the opinions he has advanced, supported, or opposed, either in the assembly of his bailiwick or in the states-general; and of which he has published a collection. Some errors will doubtless be perceived among them; for who is he that, in those times of effervescence and general delirium, had not some to reproach himself with? but among them there will also be found repeated proofs of his good faith, of the disinterestedness of his zeal, and of the uprightness of his intentions.

"At this period there was but a very small number of deputies who foresaw to what length the fury of innovation would go, if haste were not made to set bounds to it. The union of the orders was urged, and declared openly throughout the kingdom, to be the only means of public safety. The best disposed deputies of the commons, those who so soon after as the month of July, discovered the greatest reluctance to the revolution, did not hesitate to vote for that union; and M. Malouet, for having pointed out some inconveniences that might result from it, if it took place unconditionally, was from that moment stigmatized as *an enemy to the nation*. He succeeded, however, in persuading some of the more intelligent of his colleagues, that the two higher orders of the state ought not to be exposed to total destruction, which they would be by insisting upon the form of voting individually, before the lawful claims, the property, and essential prerogatives of the clergy and nobility were secured. Such was the spirit of his address, which was supported by the wisest men in the chamber of the Tiers-Etat, and which would not have been rejected by the majority, had the clergy and nobility accepted the conditions proposed in it, previous to the union; but the efforts he made himself, and got others to make, upon this occasion, among the two higher orders, being attended with no success, Sieyes, Mirabeau, Barnave, and the other members of the Breton Club, opposed this plan, which thwarted their views; and when the union took place, it was in such a

manner only as would suit them to destroy the clergy and nobility.

"Although M. Malouet's address was equally disapproved of by the partisans of the ancient constitution and the democrats, it cannot be denied that, in the circumstances in which it was proposed, it would have been a very fortunate event had it been adopted." *Vol. i. p. 49.*

ANECDOTE RESPECTING MR. NECKER.

"WHILE the house of the mission* was thus beset, the Count de Barbançon, a member of the order of nobility, and commandant of Noyon, went to Mr. Necker, accompanied by two deputies of that municipality, to solicit an aid of money, intended for the purchase of peas and beans to supply the scarcity of corn experienced by that town. They were denied admission, under pretence that Mr. Necker was shut up on business, and could see nobody. But as the wants of Noyon were very urgent, they went and informed the head-clerk, Colter, of it, begging him to obtain them immediate attention. This clerk said that demands of that nature must be made to the minister himself, and that he would send a person with them to conduct them to Mr. Necker. They found him in a large parlour, with about sixty persons, who were not less disconcerted than himself at their entrance. They there observed the most flaming deputies of the Tiers-Etat, certain members of the minority of the order of the nobility, and some gentlemen and ladies of the court, who composed the political and intriguing coterie of the *Great Man*. The minister advanced hastily, and with an air extremely embarrassed, towards the deputies of Noyon, and asked them what the object of their visit was. M. de Barbançon told him, and pressed him warmly to grant Noyon an aid of 6000 livres. 'I will give an order for it immediately,' replied he: 'do you want any thing else?' M. de Barbançon requested that the sum might be in gold, that the deputies, who were going to set out with it, might carry it with more ease; upon which the order for its being paid in gold was given to the clerk who accompanied them. At that instant a young

* Where the Archbishop of Paris was lodged.

man entered the room, his hair dishevelled, and his bosom all open, crying like a madman, 'Bravo! bravo! bravo!'—we have just made the Archbishop of Paris promise to join the order of the Tiers-Etat to-morrow.' The presence of the deputies of Noyon at the familiar entry of this emissary from the populace, increased Mr. Necker's embarrassment to an extreme degree. This circumstance, however, is not sufficient to prove, what was believed at the time, that he was the secret instigator of the outrages committed upon the Archbishop; yet this popular committee assembled at his house, and the easy and sudden introduction of the deputy from the mob, at a moment when his door was open only to his intimates, make it no rash conjecture, that, if he did not advise or approve the outrages in question, no doubt was entertained by the perpetrators, but that the result of them would be highly agreeable to him; and M. de Barbançon, after having been a witness to the pleasure which the news spread among the persons who were then with the minister, called on the Baron de Juigné, brother of the Archbishop of Paris, and offered to make a formal declaration of it." *Vol. i. p. 114.*

(To be concluded in our next.)

LXXXV. *A Complete View of the Dress and Habits of the People of England*, from the Establishment of the Saxons in Britain to the present Times; illustrated by Engravings taken from the most authentic Remains of Antiquity. To which is prefixed an Introduction, containing a general Description of the ancient Habits in Use among Mankind, from the earliest Period of Time to the Conclusion of the seventh (seventeenth) Century. By JOSEPH STRUTT. 4to. Parts IV. and V. of Vol. II. pp. 262. 11. 11s. 6d. coloured 31. 3s. *Edwards, Thane.*

ONE hundred and forty-four Plates of various Habits and Dresses of the fifteenth, sixteenth, and seventeenth Centuries.

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EXTRACTS.

THE HORNED HEAD-DRESS OF THE LADIES IN THE FIFTEENTH CENTURY.

"ABOUT this time (fifteenth century) a preposterous kind of head-dress made its appearance among the fair sex, distinguished by the appellation of 'the Horned Head-Dress,' which is severely reprobated by John de Meun, in his poem called the *Codex*: he speaks to this effect: 'If I dare say it, without making them,' that is the ladies, 'angry, I should dispraise their hosing, their vesture, their parding, their head-dresses, their hoods thrown back, with their horns elevated and brought forward, as if it were to wound us. I know not whether they call them *gol-lowfes* or *brackets*, that prop up the horns, which they think are so handsome; but of this I am certain, that Saint Elizabeth obtained not paradise by the wearing of such trumpery.'—He then proceeds to deride the excessive width of these head-dresses, and speaks of the quantity of fine linen that was used to decorate them, with much disapprobation.

"The knight, who has already furnished us so largely with selections*, calls in, upon this occasion, the authority of an 'holy bishop,' who, declaiming from the pulpit against the fashionable foibles of the fair sex, accuses them of being marvellously arrayed in divers and quaint manners, and particularly with *high horns*. The pre-

late then gravely, with more zeal per-chance than learning, attributes the cause of the deluge to the pride and disguising of the women, who, he tells us, were thereby led astray into the paths of vice: but, resuming the former subject, he compares the ladies of his day to horned snails, to harts, and to unicorns; declaring that, by such unnatural adjustments, they mocked God; and proceeds to relate a story of a gentlewoman, who came to a feast, having her head so strangely attired with long pins, that her head-dress resembled a gibbet; 'and so,' adds he, 'she was scorned by all the company, who ridiculed her taste, and said, she carried a gallows upon her head.' All the remonstrances from the pulpit, the admonitions from the moral writers, and the satirical reflections of the poets, were not sufficiently powerful to conquer the prevalency of this fashion, or, at least, not very hastily; for the horned head-dress maintained its ground nearly two centuries. Lidgate, the monk of Bury, who lived in the reign of Henry the Sixth, has written a long ballad upon this subject; and he therein endeavours to persuade the ladies to lay aside their horns, which, he insists upon, are no addition to their beauty; for beauty, adds he, will show itself, though the horns be cast away. He uses also another argument, namely, the example of the Virgin Mary, who never submitted to any such disfigurement.

"At the commencement of the fifteenth century, this species of head-dress was extended to a preposterous size. We learn, that, when Isabel of Bavaria, the vain and luxurious consort of Charles the Sixth of France, kept her court at Vincennes, it was necessary to make all the doors in the palace higher and wider, to admit the head-dresses of the queen and her ladies. Indeed, it is by no means wonderful, that large coiffures should have continued long in fashion, especially among the women of high rank, when it is considered, that they admitted of a proportionable variety of ornaments, and afforded an opportunity for the ladies of displaying their taste to greater advantage than a smaller compass would admit of.

* From a work in MS. compiled towards the conclusion of the fourteenth century, for the use of three young ladies, daughters of a knight in Normandy; in the Harleian Library at the British Museum, marked 1761.

"A foreign author * speaks of the horned head-dress, as it was worn at Lyons, in the following manner: 'It consisted of a mixture of woollen cloth and silk, with two horns resembling turrets, and was cut and pinked after the fashion of a German hood, or crisped like the belly of a calf.' But, at the time of his writing, this attire seems to have been upon the decline; the more fashionable one he thus describes: 'The ladies ornamented their heads with certain rolls of linen, pointed like steeples, generally half, and sometimes three quarters, of an ell in height.' These were called by some, great butterflies, from having two long wings on each side resembling those of that insect. The high cap was covered with a fine piece of lawn hanging down to the ground, the greater part of which was tucked under the arm. The ladies of a middle rank wore caps of cloth, consisting of several breadths or bands, twisted round the head, with two wings on the side like asses' ears; others, again, of a higher condition, wore caps of black velvet, half a yard high, which in these days would appear very strange and unseemly. 'It is no easy matter,' continues the author, 'to give a proper description in writing of the different fashions in the dresses of the ladies;' and he refers the readers to the ancient tapestry and painted glass, in which they may see them more perfectly represented: to these he might have added the illuminated manuscripts, wherein they are frequently enough to be met with." P. 245.

CUMBERSOME AND EXTRAVAGANT DRESSES OF THE MEN, TEMP. HEN. IV.

"HENRY the Fourth, soon after his accession to the throne, revived the

sumptuary statutes of Edward the Third; but, if they had then been strenuously carried into execution, Thomas Occilff, who wrote in the reign of that monarch, would not have had the occasion of complaint which he exhibits against the extravagance of dress existent in his time. This poet, after enumerating many things requiring amendment, comes to the subject of apparel; and this, says he, 'in my thinking, is an evil, to see one walking in gowns of scarlet twelve yards wide, with sleeves reaching to the ground, and lined with fur, worth twenty pounds, or more; at the same time, if he had only been master of what he paid for, he would not have had enough to have lined a hood.'—He then proceeds to condemn the pride of the lower classes of the people, for imitating the fashions and extravagances of the rich; and certainly, says he, 'the great lords are to blame, if I dare say so much, to permit their dependants to imitate them in their dress. In former time, persons of rank were known by their apparel; but, at present, it is very difficult to distinguish the nobleman from one of low degree.' He then considers the 'foule waste of cloth' attendant upon these luxurious fashions, and assures us, that no less than a yard of broad cloth was expended for one man's tippet. Returning to his former argument, that noblemen ought not to encourage their servants in the usage of such extravagant dresses, he says, 'If the master should stumble as he walks, how can his servant afford him any assistance, while both his hands have full employment in holding up the long sleeves with which his arms are encumbered?' He then adds, that 'the taylors must soon shape their garments in the open field, for want of room to cut them in their

* "Paradin, Hist. de Lyons, p. 271. These fashions were in use A. D. 1461."

† "They are thus described by another author: *Maxime togatorum cum profundis et latis manicis, vocatis vulgariter pokys, ad modum bagpipe formatis*: wearing gowns with deep wide sleeves, commonly called pokys, shaped like a bagpipe, and worn indifferently both by servants and masters. They are also rightly denominated devils' receptacles, *receptacula demoniorum rectè dici*; for, whatever could be stolen, was popped into them. Some were so long and wide that they reached to the feet, others to the knees, and were full of slits. As the servants were bringing up pottage and sauces, or any other liquors, those sleeves would go into them, and have the first taste. And all that they could procure was spent to clothe their incurable carcases with those pokys or sleeves, while the rest of their habit was short. Vita Ric. II. p. 171."

'own houses; because that man is best respected who bears upon his back, at one time, the greatest quantity of cloth and of fur.

"From the following observation the reader may, perchance, suspect the reformist of loving his belly more than his back: 'In days of old,' says he, 'when men were clad in a more simple manner, there was abundance of good eating; but now they clothe themselves in such an expensive manner, that the former hospitality is banished from their houses.' He then laments, that a nobleman cannot adopt a new guise, or *fashion*, but that a knave will follow his example;' and, speaking in commendation of John of Gaunt, Duke of Lancaster, he informs us, that 'his garments were not too wide, and yet they became him wondrously well.' 'Now, would to God!' continues he, 'this waste of cloth and pride were exiled from us for ever; for, now we have little need of brooms in the land to sweep away the filth from the street, because the side-sleeves of pennylefs grooms will gather it up, if it should be either wet or dry.' He then addresses himself, by apostrophe, to his country, and advises a reformation of all these abuses: his satirical conclusion, however, I hope, is inapplicable to any time but his own. 'If,' says he, 'a man of abilities, meanly clad, should seek access to the presence of a nobleman, he would be denied on the account of his clothing; but, on the contrary, a man who, by flattery and the meanest servility, can procure himself the most fashionable apparel, he shall be received with great honour.'" P. 254.

TRUNK BREECHES, OR SLOPS—THE VARDINGALE.

"THE next remarkable innovation (at the beginning of the reign of Elizabeth) was the trunk-breeches or slops, which were gradually swelled to an enormous size: these breeches, we are told, were stuffed out with rags, wool, tow, or hair, and sometimes, indeed, with articles of a more cumbersome nature, if the story related by Holingshead be founded upon fact; wherein a man is said to have exhibited the whole of his bed and table furniture, taken from those extensive receptacles. The ladies also, on their parts, extended their garments from

the hips with foxes' tails and *bum-rolls*, as they were called; but, finding that, by such moderation, they could keep no pace with the vast protuberance of the trunk slops, they introduced the great and stately vardingales, or fardingales, which superseded all former inventions, and gave them the power of appearing as large as they pleased.

"The vardingale afforded the ladies a great opportunity of displaying their jewels, and the other ornamental parts of their dress, to the utmost advantage, and, for that reason, I presume, obtained the superiority over the close habits and the more simple imitations of Nature; and what, indeed, was the court-dress very lately, but the vardingale differently modified, being compressed before and behind, and proportionably extended at the sides? Bulwer, to whom I have several times had occasion to refer, gives us the following anecdote relative to this unnatural habit:—When Sir Peter Wych was ambassador to the Grand Seigneur from King James the First, his lady was with him at Constantinople; and the Sultaness, having heard much of her, desired to see her: whereupon, Lady Wych, accompanied with her waiting women, all of them neatly dressed in their great vardingales, which was the court-dress of the English ladies of that time, waited upon her Highness. The Sultaness received her with great respect; but, wondering much at the extension of her hips, inquired if that shape was peculiar to the women of England: to which the lady replied, that the English women did not differ in shape from those of other countries; and, by explaining to her the nature of the dress, convinced the Sultaness, that she and her companions were not really so deformed as they appeared to be."—P. 259.

ANECDOTE OF SIR PHILIP CALTHROP AND JOHN DRAKES.

"THE propensity of persons of low estate to imitate the fashions of those above them, has been adverted to several times in the course of this chapter; and now, by way of conclusion, I shall add a short story from Camden, in which this propensity is very properly ridiculed. 'I will tell you,' says the venerable antiquary, 'how Sir Philip Calthrop purged John Drakes,

Drakes, the shoemaker of Norwich, in the time of Henry the Eighth, of the proud humour which our people have to be of the gentleman's cut.— This knight bought on a time as much fine French tawny cloth as should make him a gown, and sent it to his tailor's to be made. John Drakes, a shoemaker, of that town, coming to the said tailor's, and seeing the knight's gown-cloth lying there, and liking it well, caused the tailor to buy for him as much of the same cloth, at the like price, to the same intent; and, further, he bad him make it in the same fashion that the knight would have his made of. Not long after, the knight coming to the tailor to take measure of his gown, he perceived the like gown-cloth lying there, and asked the tailor whose it was. "It belongs," quoth the tailor, "to John Drakes, who will have it made in the self-same fashion that yours is made of."—"Well," said the knight, "in good time be it: I will have mine as full of cuts as thy shears can make it."—"It shall be done," said the tailor. Whereupon, because the time drew near, he made haste to finish both their garments. John Drakes had no time to go to the tailor's till Christmas-day, for serving of his customers, when he had hoped to have worn his gown; perceiving the same to be full of cuts, he began to swear at the tailor for making his gown after that sort. "I have done nothing," quoth the tailor, "but what you bad me; for, as Sir Philip Calthrop's gown is, even so have I made yours."—"By my latchet," quoth John Drakes, "I will never wear a gentleman's fashion again." P. 275.

MINSTRELS AND PLAYERS.

"MINSTRELS and players were formerly retainers in the houses of the nobility: they wore the livery and badges of the master to whom they belonged; and, under that sanction, travelling from place to place, exhibited their performances for hire. In the reign of Queen Mary, a remonstrance from the privy council was presented to the lord president of the north, stating, 'that certain lewd,' that is, dissolute or ignorant, 'persons, to the

number of six or seven in a company, naming themselves to be the servants of Sir Francis Lake, and wearing his livery, or badge, upon their sleeves, have wandered about these north parts, representing certain plays and interludes reflecting on her Majesty and King Philip, and the formalities of the mass.'—These, according to Warton, were 'family-minstrels, or players, who were constantly distinguished by their master's livery or badge.'—In consequence of the above remonstrance, Sir Francis Lake was enjoined to correct his servants so offending.

"In former times," says an author who wrote in the reign of Queen Elizabeth, 'a nobleman's house was a commonwealth in itself; but since the retaining of these caterpillars,' meaning the vagrant players, 'the credit of noblemen hath decayed, and they are thought to be covetous, by permitting their servants, which cannot live of themselves, and whom, for neediness, they will not maintain, to live at the devotion or alms of other men, passing from country to country, from one gentleman's house to another, offering their service; which is a kind of beggarie; who, indeede, to speake more trulie, are become beggars for their servants: for, commonlie the good will men beare to their lordes makes them drawe the stringes of their purses to extend their liberalities to them, where otherwise they would not.'

"Under the appellation of minstrels, no doubt, was included all such persons as studied music professionally, and performed for pay. It seems certain, that some peculiar kind of dress was generally adopted by these melodious itinerants; and, from seeing them frequently depicted in habits altogether different from those in common usage, I am led to conclude that, in addition to their musical talents, they often exhibited certain tricks of buffoonery, to which the quaintness of their dress was accommodated; we may then consider them as a kind of mimics; and probably they were the primitive introducers of the strange disguisements that make up the medley of a modern masquerade; and, by such a double exhibition, the exertions of a single minstrel might afford no

small degree of merriment to minds unprepared for any superior species of entertainment. We frequently find them in company with other drolls, whose performances consisted of dancing, of tumbling, or of balancing, to the music*. It appears, indeed, that dancing and tumbling, in former times, differed but little, if at all, from each other; at least, they seem to be often confound †: a remarkable instance occurs to my memory.—In a splendid manuscript, written and illuminated at the commencement of the thirteenth century ‡, which contains a short Bible history, embellished with many curious paintings, there is one picture representing the daughter of Herodias in the presence of Herod; but, instead of dancing, according to our acceptation of the word, she is literally tumbling, or making a somersault, with her hands upon the ground §." P. 303.

LXXXVI. *Travels in Upper and Lower Egypt*, undertaken by Order of the old Government of France. By C. S. SONNINI, Member of several Scientific and Literary Societies; and formerly an Officer and Engineer in the French Navy. Illustrated by Engravings, consisting of Portraits, Views, Plans, Antiquities, Plants, Animals, &c. drawn on the Spot, under the Author's Inspection. To which is subjoined, a Map of the Country. Translated from the French. 4to. pp. 730, and Index. 2l. 12s. 6d.—*Debrett*.

— (Concluded from page 411.)

BATHS AT SIOUT—RUBBERS FOR THE FEET.

"DURING my stay at Siout I constantly frequented the baths, to which I had taken a great liking, and which appeared to me to have a very salutary effect. These baths are neither so handsome, nor kept in such good

order as those at Cairo. Besides the different manners of kneading the flesh, of suppling the limbs, and of rubbing the body, the Sybarites of this part of the country take great pleasure in having the soles of their feet rubbed, in their own houses, with pieces of pumice-stone. The sort that is the most esteemed for this use is of a blackish cast; it is shaped like a shuttle cut with a feather-edge on one side, and a flat surface is left on the other. This shape is the most convenient for the hand of the person who applies the friction. The flat side, or the bottom, is striped with deep denticulations, which give it the roughness of a large file, and which scrape the soles of the feet in a superior manner.

"The pieces of pumice-stone thus formed are called in Arabic *el hakké*. The best are said to come from Palestine. The operation of having the soles of the feet roughly rubbed is one of the chief pleasures of the Egyptians; but at first it is insupportable to Europeans, and occasions involuntary motions and startings, which are excited by the sensibility of the parts. After a certain time, these too delicate sensations are no longer felt; and at length this operation becomes agreeable, especially when it is performed by an experienced hand." P. 548.

INTOXICATING QUALITY OF HEMP.

"HEMP is cultivated in the plains of these countries; but it is not spun into thread as in Europe, although it might probably answer for that purpose. It is, nevertheless, a plant very much in use. For want of intoxicating liquors, the Arabs and Egyptians compose from it different preparations, which throw them into a sort of pleasing inebriety, a state of reverie that inspires gaiety and occasions agreeable dreams. This kind of annihilation of the faculty of thinking, this kind of slumber of the soul, bears no resemblance to the intoxication produced by wine or strong liquors, and the French language affords no terms by which it

* "Representations of all these performances frequently occur in the illuminated MSS. whence several examples are given in the first and second volumes of the Manners and Customs of the English."

† "In Bibl. Harl. infig. 1527."

‡ "Another painting, representing a girl tumbling upon her hand to the music, occurs in a MS. in the Cotton Library, marked Domitian, A II.; which is nearly as ancient as that above mentioned."

can be expressed. The Arabs give the name of *keif* to this voluptuous vacuity of mind, this sort of fascinating stupor.

"The preparation most in use from this hemp is made by pounding the fruits with their membranous capsules; the paste resulting therefrom is baked, with honey, pepper, and nutmeg, and this sweetmeat is then swallowed in pieces of the size of a nut. The poor, who sooth their misery by the stupefaction produced by hemp, content themselves with bruising the capsules of the seeds in water, and eating the paste. The Egyptians also eat the capsules without any preparation, and they likewise mix them with tobacco for smoking. At other times they reduce only the capsules and pistils to a fine powder, and throw away the seeds. This powder they mix with an equal quantity of tobacco, and smoke the mixture in a sort of pipe, a very simple, but coarse imitation of the Persian pipe. It is nothing more than the shell of a cocoa-nut hollowed and filled with water, through which a pungent and intoxicating smoke is inhaled. This manner of smoking is one of the most ordinary pastimes of the women in the southern part of Egypt.

"All these preparations, as well as the parts of the plant that serve to make them, are known under the Arabic name of *baschibsch*, which properly signifies *herb*, as if this plant were the herb, or plant of plants. The *baschibsch*, the consumption of which is very considerable, is to be met with in all the markets. When it is meant to designate the plant itself, unconnected with its virtues and its use, it is called *baslé*.

"Although the hemp of Egypt has much resemblance to ours, it, nevertheless, differs from it in some characters which appear to constitute a particular species. On an attentive comparison of this hemp with that of Europe, it may be remarked, that its stalk is not near so high; that it acquires in thickness what it wants in height; that the port or habit of the plant is rather that of a shrub, the stem of which is frequently more than two inches in circumference, with numerous and alternate branches adorning it down to the very root. Its leaves are also not so narrow, and less dentated or toothed. The whole plant exhales a stronger smell, and its fructification is smaller, and at the same

time more numerous than in the European species." P. 551.

MIRACULOUS STATUE.

"IN the mosque (at *Tomieh*) there is shown a camel in stone, which is seen to turn towards Mecca at the time when the caravan of pilgrims sets out from Cairo, and to turn back towards Cairo when it leaves Mecca. Such is the fable related by the inhabitants of *Tomieh*; and this gives some celebrity to their town. I had not an opportunity of examining this miraculous statue." P. 554.

FERTILITY OF THE SOIL IN UPPER EGYPT—ITS AGRICULTURE.

"THERE is certainly no country in the world where the soil is more productive than in Egypt. However, when, as some ancient and modern authors have affirmed, its produce in wheat is carried to one hundred, two hundred, and even as far as three hundred, for one, it is extended far beyond the common average. On the other hand, those who have asserted that a measure of corn, sown in the ground, produced only tenfold, have stopped far short of the truth. On this subject I collected and compared the most accurate information; the result was, that, one year with another, a crop of corn yields from five and twenty to thirty for one. And it is important to observe, that it is not here meant to count the number of grains contained in an ear, produced from a particular single seed, but that I am speaking of the entire harvest, of the mass of corn that it furnishes in a given district; so that each measure sown, yields a crop of from five and twenty to thirty measures. In extraordinary years, favoured by circumstances, the land laid down in corn gives a produce of fifty for one. At *Néguadé* I was even assured that, six or seven years previous to my arrival, a cultivator had reaped a hundred and fifty times the seed sown; but this observation, supposing it to be correct, applying only to a solitary and particular fact, cannot be included in the general estimate. For some years the inhabitants had been complaining of the scantiness of their crops; nevertheless, during these very years, which they considered as times of dearth, the land had produced twenty for one.

"Such a fertility, which had no need

of

of exaggeration to appear astonishing, is still susceptible of increase. Ignorant and lazy, the Egyptian cultivators knew not how to derive the greatest advantage from the most fruitful soil; and the process of watering, which vegetation requires in so warm a climate, was neglected, or in a great measure forgotten.

"However, if it be considered that vegetation has no where more strength and activity than in the soil of Upper Egypt; if it be remarked that no species of culture long occupies the ground, and that several are seen to succeed each other, and thrive in the same year, the inexhaustible mine of abundance which this ancient land contains in its bosom, cannot fail to be a subject of astonishment.

"And this incomparable fertility is still more brilliant in the south than in the north of Egypt. The Thebais, which borders upon the torrid zone, would seem, from the heat of the sun by which it is warmed, from the masses of rocks by which it is surrounded, and which reflect and concentrate the heat, and from its elevated situation, more difficult to irrigate, to be destitute of verdure and incapable of yielding rich crops: it is, nevertheless, infinitely more fertile than the moist soil of the Delta. Its produce of every kind is more surprising. It is shaded by a greater number of fruit-trees, forming, in some measure, forests not very closely planted, which maintain a constant coolness, and under the shade of which the traveller may either take repose, or proceed on his way.

"Besides the vegetative strength of a privileged soil, the manner in which the Egyptians sow corn is also one of the causes of its great multiplication. It is obvious that the method of sowing thick, perhaps necessary in cold and compact ground, would be prejudicial in a warm soil exuberant with vegetation. Accordingly, the seed is very sparingly scattered in the fields of Egypt. The sower walks behind the plough, and sows in the small furrow it makes, a portion of grain barely necessary, which the plough covers in tracing another furrow. In this manner there is no seed lost; there is none that, as in our country, seems to be thrown purposely to feed the birds. The stalks, arranged in drills, and at a proper distance from each other, as well as the roots that support them, easily receive the impressions of the air and the sun; and the ears, being neither confined nor smothered, are healthy and strong; the grains with which they are filled soon become plump and luxuriant, and none of them ever prove abortive or diseased. Neither are the fields overrun by a great number of plants which, under the generic name of weeds, are, in the greater part of our fields, a real scourge to the harvests. The corn is sown pure as it is reaped; it is not mixed, in the same field, with different species of grain, which, though of the same genus, yet not ripening at the same period, can yield nothing but a mixture, as unproductive to the cultivator, as it is unprofitable to the consumer." P. 618.

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